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ADDRESS

BEFORE THE

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FOR THE

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Suppression of Intemperance,

DELIVERED MAY 27, 1833.

BY L. M. SARGENT.

Published by request of the Society.

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A. S. A.

ADDRESS.

The present is an age of intellectual improvement. The sun of no single day is permitted to leave the world precisely as it found it, when it rose. Every little hour, as it passes down on the broad stream of time, from chaos to eternity, throws its alluvial tribute to the shore, some new development of mind, some unexpected combination of matter. The heavens above, and the earth beneath, and the waters under the earth can scarcely oppose a barrier to the presumptuous curiosity of man. The astronomer, by an amazing power of human contrivance, brings down the very heavens to his eye; and teaches us to know much, of which we were ignorant before, yet leaves us to marvel at more, which we cannot comprehend. Those luminous bodies, which were, of old, the peculiar property of the poets and the worshippers of idols, have been thrown into the common stock, and made subservient to the ordinary occasions of man. The mariner no longer relies upon the fickle cynosure of the North, which may withhold its light, and leave his fragile bark to the perils of the pathless ocean; but, by the aid of scientific calculation, sails securely on to the haven where he would be. The supplies of knowledge, provided by the astronomer alone, while they have occasionally furnished mankind with abundant cause for deep humility and solemn wonder, have tended essentially to lessen the amount of human misery.

We listen with astonishment to the promulgation of the fact, that, within the last century, thirteen stars, in different constellations, none of them below the sixth magnitude, seem totally to have perished; that forty have materially changed their magnitude; and ten new stars have supplied the places of those that are lost: yet, in relation to the once dreaded comet, and the baleful eclipse, mathematical calculation has taken place of vague and terrific prediction. Instead of anticipating the dissolution of our planet, and propitiating Heaven, by the bootless bestowment of our estates, for the support of charitable institutions, which must fall together with a falling world,—we now expect their approach with entire complacency of mind: and to such a state of perfection has the astronomical science arrived, that man is rarely so punctual in keeping his appointments with his fellow man, as are the comet and eclipse in fulfilling the predictions of astronomers. This, however, is but a single department. Pass over the more humble operations of the laboring mechanic; and even he is constantly eliciting some fortunate spark, which lights up a train of thought in some superior mind; and is himself, perhaps, unnoticed and unknown, lost amid the blaze of his own creation. Seventy years have scarcely passed away, since the celebrated Brindley was the mechanical paragon of the age. He was the father of canals. Before his magic wand the most stupendous obstacles were reduced in an instant. The broad stream and the lofty mountain were no impediments in his way: he conducted his artificial rivers over the surface of the one, and perforated the bosom of the other: millions upon millions of pounds sterling have been expended in accomplishing the projects, thrown out from the intellectual workshop of this remarkable man. Contemplate the operations of the mechanical philosophers of a later day.—It is believed, by many, that the railway will take place of the canal; and the tedious journey of thirty miles, which was of old the operation of a day, may be accomplished in fifty minutes. He, who contrives a method, by which we are enabled to pass from one part of the globe to another, in half the time required for the operation before, has virtually, for many valuable pur-

poses, brought the ends of the earth as near again together as they were—and, by facilitating the process of locomotion, he has enabled man to become more easily and more universally acquainted with his fellow man, and multiplied the interchange of all the kindlier offices of life. Such are among the obvious consequences of the application of steam power to the purposes of navigation. Here is assuredly enough to satisfy the ardor of invention for a single age; and if nothing had been added to the stock for fifty years, the wondering world would have had no reason to complain. There was a time, when a proposition to perform any intellectual process, by means of machinery alone, was offered only in derision of a certain species of literary empiricism. At this very moment, the government of Great Britain are the proprietors of a machine, the invention of the highly ingenious Professor Babbage, for the calculation of astronomical and navigation tables. "This wonderful machine," says Sir David Brewster, in his work entitled Natural Magic, "is capable not only of accurate computation, but can correct its own errors, and print off correctly the final results of its own calculations, without the aid of human hands." Labor-saving machines, with a few unimportant exceptions, have hitherto regarded the diminution of manual labor, in man, or the labor of brute animals alone. But here it is contemplated to substitute machinery in the place of intellectual power.—"The practical object of the calculating engine," says Sir David Brewster, "is to compute and print a great variety of astronomical and navigation tables, which could not otherwise be done, without enormous intellectual and manual labor; and which, even if executed with such labor, could not be calculated with the requisite accuracy. Mathematicians, astronomers, and navigators do not require to be informed of the real value of these tables; but it may be proper to state, for the information of others, that seventeen large folio volumes of logarithmic tables alone were calculated, at an enormous expense, by the French Board of Longitude; and that the British government regarded these tables to be of such national value, that they proposed to the French Board of Longitude to print an abridgement of

them, at the joint expense of the two nations, and offered to advance £5000 sterling for that purpose." These are but a few of the numerous exemplifications of our original position, that the present is an age of intellectual improvement, an age of invention and discovery. In no department of letters, in no branch of the arts or sciences, can it be justly affirmed, that the laborers, in point of numbers, are not equal to the harvest.—From those who ascend, with indefatigable energy, the loftier pinnacles of science, to such as win their reputation at a cheaper rate, the exercise of mental power, the acquirement of human knowledge, the achievement of intellectual distinction, in some one or other of the multiplying departments of literature, science, or the arts, are the absorbing considerations of the day. When all the professional avenues to the temple of Fame are absolutely crowded, when the holy profession and the healing art are already full, and, in the fraternity of those, whose occupation it is to make the worse appear the better reason, there is scarcely room for another aspirant,—still there is a surplus amount of genius, which must find an outlet, in some direction or other. Even the conchologist pursues his amusing employment, dignified with all the formalities of science, its systems, and genera, and species, and adds shell to shell, as zealously, as though he believed his innocent occupation were the chief end of man. The entomologist is in no respect his inferior.

> He, from all realms, together brings
> Probosces, antlers, legs and wings;
> For this alone devotes his pains,
> His life consumes, his treasure drains;
> And leaves his children, when he dies,
> The richest cabinet of flies.

Man, immortal man, is provided not only with the sentient principle, the intellectual power, which it is his chief delight to improve and to develope,—but with an imperishable soul. Let us pause, for a moment, and inquire, if, in this rapid and universal march of intellect, there may be not a little danger of leaving religion and morality behind! Can we be more worthily occupied, than by falling back into their society, and em-

ploying our humble efforts in bringing up the rear? Religion, officially, and in all propriety, may expect its support from hallowed lips and consecrated spirits; from those holy men of God, who have been especially appointed and ordained for its defence. But of the public morals every citizen is the natural guardian: he participates in all those advantages, which result from their preservation; and he suffers a portion of all those evils and perils, which are the inevitable accompaniments of their decline. He should preserve the moral atmosphere, by the continued exhibition of his influence and example, in a condition as pure as that, in which it was, in the days of his venerable ancestors. How intimately connected with the observance of this moral obligation, is that interesting subject, which, at this very moment, is uppermost in all our thoughts! It is indeed a theme, which has exhausted the intellectual resources of eminent physicians, civilians, and divines; and upon which he, who now addresses you, can say nothing, which has not been already better said, by abler men. But the effectual suppression of intemperance depends not, for its accomplishment, upon the prolonged and concentrated efforts of any single individual, even if he were the intellectual colossus of an age; but upon the untiring and reiterated exertions of the whole community of man. There is a stain, broad and deep, upon the escutcheon of the world, and the co-operation of every member of the human family is required, to wipe it effectually away. The accomplishment of this noble object—and the prospect of its happy consummation is by no means discouraging—will consolidate the proudest monument upon the surface of the earth. Let every one of us, my friends, resolve to throw a stone upon the consecrated pile.

If man be created but a little lower than the angels, it is matter for infinite regret, to contemplate his gradual declension, till we see him, at last, a little lower than the brutes that perish: such is the condition of that man, who, by his own voluntary act, deprives himself of that measure of personal control, which is still retained by the beast of the field. It is of little consequence, in our present view, by what means any member

of civil society deprives the community of the advantage it has a right to expect from his co-operation. Such conduct is a breach of the implied obligation, existing between every individual and the community. If such examples are of frequent occurrence; if they bring along, in their train, evils of a serious character, personal and reflective,—affecting the health, happiness, fortune, and usefulness of the individual, and the peace and prosperity of society; if, at last, they become the prolific sources of misery and crime, scattering curses and calamities in the path of man; if the causes, producing such terrible results, are perfectly understood; if the legislatures of the states turn a deaf ear to the solicitation of the wise and good, and will not interpose an arm of power, for the correction of the evil, so far as they have the ability,—what is to be done? The good man, after communing with his own heart, must commune with the heart of his neighbor; the sentiment must pass, like a consecrated symbol, from man to man, from family to family, from neighborhood to neighborhood, from village to village, from one state to another, from these western shores—to our glory be it spoken—to the far away land of our British ancestors; and thence to other climes,—until, throughout the whole civilized world, the universal watchword shall be TEMPERANCE, and the countersign PEACE ON EARTH AND GOOD WILL TO MAN. Such is the origin of our temperance associations, which are pouring through the land, like refreshing and irrigating streams, whose original sources are perhaps as insignificant, and of as little promise, as the half-hidden springs of Abyssinia, which give the first impulse to the mighty waters of the Nile. The formation of temperance associations is likely to be productive, not only of that obvious and positive good, which is the palpable object of their organization, but of another, which is too important to be overlooked. It furnishes a broad ground of perfect neutrality, upon which men of all sects and of all parties, by becoming fellow-workers in a Christian cause, may learn a little of the high and holy mystery of loving one another. On such ground, my respected friends, we are now permitted to tread: let us throw aside our sectarian and political shoes.

To an indifferent observer, who takes little note of the progress already made by the friends of temperance, it will of course appear to be a matter of surprise, if the advantages, anticipated from their exertions, have not been overrated; that the harvest of their high hopes should be so long in the gathering; that intemperance should still exist, in its present disgusting form and frequency, and that the subject should appear to receive so very little of the attention of legislative assemblies, throughout the United States. But an indifferent observer can have no just conception of the achievements of temperance societies, whose progress is perfectly astonishing, in the view of their most sanguine friends. There was a time, when the society for the suppression of intemperance was the appropriate object of legislative protection; there was a period, when the legislature of Massachusetts, in which commonwealth this new and happy creation at first arose, might have sustained it with a fostering regard, and, by suitable enactments, corresponding with the advancement of public opinion, have provided a lamp for its feet, and a light for its path. Even now, such enactments are positively demanded, for the credit of the legislature, and for the dignity of the commonwealth: but the period of patronage has past. The temperance society is no longer the bantling that it was; and the attention of the legislature, at the present day, would resemble the patronage, so finely described by Dr. Johnson, where the patron looks with indifference upon the individual, who struggles in the water, and when, by the blessing of Heaven upon his efforts, he reaches the shore, rushes eagerly to his assistance, and overburthens him with help. Legislatures have other occupations, which are more agreeable to their particular tastes, and, in their estimation, of infinitely higher importance, than the dry and disgusting drudgery of mending the morals of mankind. Moral evils, in the shibboleth of certain political economists, will rectify themselves! Of what possible consequence can be the annual aggregate of broken constitutions and broken hearts, of poverty and misery, and all imaginable crime, compared with a railway? In contemplation of this portion of our subject, we have a practical illustration of

the beautiful fable of the reapers. The sagacious birds knew they were in no danger of being disturbed, while the husbandman depended upon the co-operation of his neighbors, for the gathering of his harvest; but their hopes were at an end, when they perceived that he intended to depend upon himself alone. The dram-drinker and the dram-seller indulge in a feeling of perfect security, so long as the friends of temperance wait for the efforts of the legislature, but that feeling is diminishing, and will continue to diminish, in proportion as they become convinced, that the friends of temperance are determined to depend upon themselves. We have said, that the temperance society is no longer the bantling that it was: it has quietly slipped the leading-strings of all the legislatures in the land. It can stand alone, and it can go alone. It has already found its way into almost every portion of our extensive domain. It has bestridden the Atlantic, like a moral Colossus, and secured its foothold upon the sea-girt isle. When the moral sense of an intelligent people has become purified and elevated, by a full, and free, and long-continued interchange of sentiment and sympathy among mankind, the current of feeling and opinion is not likely, upon any sudden impulse, to be reversed. The enactments of a legislature are sadly liable to change; and of this there exists not a more melancholy example, than in the act of the preceding year, entitled an act for the due regulation of licensed houses, and which might, with more propriety, be styled an act for the more effectual and universal diffusion of alcohol throughout the Commonwealth. The friends of temperance can have no dependence upon the continuance of legislative provisions, nor can they expect their enforcement, in any other way, than through the influence of public opinion. Their strength necessarily lies in the accumulation of moral power. By the fifth report of the American Temperance Society, published in May, 1832, it appears, that, at that time, fifteen hundred thousand persons in the United States abstained from using ardent spirits, and from furnishing them to others; there were, at that time, in our land, one thousand temperance societies; fifteen hundred distilleries had been stopped; more than four thousand mer-

chants had ceased to traffic in the poison, and more than four thousand five hundred drunkards had ceased to use intoxicating drinks. In the state of New York, where the reformation commenced but recently, the friends of temperance have abundantly redeemed the time that has been lost by their delay.—Eleven hundred and forty-five societies exist already in that state. In the year 1824, the importation of ardent spirits into the United States amounted to 5,285,000 gallons; and, in 1830, to 1,195,000, showing a decrease of 4,090,000 gallons. It is not possible to account for this decrease, on a supposition of increase in the home manufacture; for the home returns show a falling off in the same period. This remarkable fact is alluded to, by the Bishop of London, in a late address before the British and Foreign Temperance Society. These societies are constantly spreading over the land their circulars and reports, presenting unquestionable evidence of the terrible effects of intemperance. We are resolving, as a whole people, to shake off that fatal drowsiness, which has so long detained us in dishonorable bondage; and, if we do not immediately succeed, we must not forget that it has been the slumber of ages.

The efforts which are making in this glorious cause are truly prodigious; and the evils are prodigious, which those efforts are intended to remove. Judge Hale affirmed, after twenty years' experience, that, "if all the murders, and manslaughters, and burglaries, and robberies, and riots, and tumults, and other great enormities, which had been committed within that time, were divided into five parts, four of those five parts would be found to have been the result of intemperance." In an examination before the British House of Commons, it was testified by Mr. Poinder, "that from facts, that had fallen under his own observation, he was persuaded, that in all trials for murder, with very few if any exceptions, it would appear, upon investigation, that the criminal had, in the first instance, delivered up his mind to the brutalizing effects of spirituous liquors." Upon the same occasion, the sheriff of London and Middlesex stated, that "the evil, which lies at the root of all other evils, is that especially of drinking ardent spirits; that he had been

long in the habit of hearing criminals refer all their misery to this; so that he had ceased to ask the cause of their ruin, so universally was it produced by spirituous liquors." Mr Grundy, the senator from Tennessee, after a practice of thirty years, in the profession of the law, advances his deliberate opinion, that "four fifths of all crimes committed in the United States, can be traced to intemperance." "I am persuaded," says the late attorney general of the United States, Mr. Wirt, "that, if we could have a satisfactory survey and report of the affairs of unhappy families and individuals, with the causes of their misery annexed, we should find nine cases out of ten, if not a still greater proportion, resulting from the use of ardent spirits alone." "Of seventy-seven persons," says the fifth report of the American Temperance Society, "found dead in different parts of the country, sixty-seven, according to the Coroners' inquests, were occasioned by strong drink." These are a few examples of the declared opinions of eminent civilians, regarding intemperance as the principal cause of crime. What are the declarations of physicians, in relation to its effects, upon the body and the mind of man? There is but one opinion among the professors of the healing art. The obituary record of the week reveals comparatively nothing of the effects of alcohol, for the seven days that have passed. The drunkard, who dies, by night, upon the public way, is gibbeted, for the sake of example, in the recollections of mankind; but what numbers are dying daily of intemperance, in whom the organs, principally affected, are the stomach, the lungs, the liver, and the brain; the proximate cause of death is assigned instead of the more remote, and the reputation of the victim is suffered to find a sanctuary in the mystical designation of the nosologist. Dyspepsia, and apoplexy, and hepatitis, and insanity, and phthisis are only the outlets of existence, for thousands who have entered the wide gate and the broad way of intemperance. "All use of ardent spirits," says Dr. Emlen, "is an abuse: they are mischievous under all circumstances." "Their tendency," says Dr. Frank, "when used even moderately, is to induce disease, premature old age, and death." "The moderate use of ardent

spirits," says Dr. Harris, "has destroyed many, who were never drunk." "No cause of disease," says Dr. Trotter, "has so wide a range or so large a share, as the use of spirituous liquors." It is the opinion of Dr. Wilson, that "the use of spirit, in large cities, causes more diseases, than confined air, unwholesome exhalations, and the combined influence of all other evils." Dr. Mosely, who was, for many years, a resident in the West Indies, remarks, "that persons who drink nothing but cold water, or make it their principal drink, are little affected by tropical climates; that they undergo the greatest fatigue, without inconvenience, and are not so subject as others to dangreous diseases." Dr. Bell observes, "that rum, when used even moderately, always diminishes the strength, and renders men more susceptible of disease; and that we might as well throw oil into a house, the roof of which is on fire, in order to prevent the flames from extending to the inside, as to pour ardent spirits into the stomach, to prevent the effects of a hot sun upon the skin."— "Intemperance of any species," says Dr. Bronson, of Albany, "but particularly intemperance, in the use of distilled liquors, has been a more productive cause of cholera, than any other, and indeed than all others." What is the language of the man of God? "No man," says the Rev. Mr. Ware, "can think to act on Christian principles, or do a patriot's duty to his country, and, at the same time, make or sell the instrument of intoxication." "Can it be right for me," says the Rev. Dr. Wayland, "to derive my living from that, which is spreading disease, and poverty, and premature death, throughout my neighborhood?" "I challenge any man," says the Rev. Dr. Beecher, "who understands the nature of ardent spirits, and yet, for the sake of gain, continues to be engaged in the traffic, to show, that he is not involved in the guilt of murder."

Such are the opinions of eminent civilians, physicians and divines; among whom, whatever differences of opinion may exist, upon other occasions, upon this all-important subject there is the most perfect unanimity. Yet, in utter disregard of these extensively prevailing convictions, the importer brings the accursed poison across the sea; the distiller, like the

genius of evil, labors, by day and by night, in his volcano of liquid fire; the dram-seller distributes the pernicious fluid, as it flows from the principal fountains, into a thousand rivulets or petty streams; and man continues to partake, till all that was human is annihilated, and nothing but the brute remains! And why, with the deepest reverence let me ask, in the name of a just and an avenging Deity, the God of the unprotected and the fatherless, who have fallen, and are continually falling, before the allurements to intemperance, legalized throughout the state, —why is this monstrous and ruinous traffic permitted to continue? Why have we here, in the land of the pilgrim fathers, a standing army of destroyers, who have already acquired and exercised the power of the janissaries to create and to depose; raised by the state itself; commissioned by the public authorities; whose weapons are turned upon our citizens of every age and condition; whose work is the work of death; whose wages are the wages of iniquity, and whose miserable victims, while they remain to cumber the earth, are supported by thousands, at an enormous charge to the Commonwealth? The grand jury, for the county of Suffolk, have recently presented the almost unlimited sale of ardent spirits in the city, as the cause of nearly all the crimes, which have been brought under their cognizance. Between six and seven hundred licenses, for the sale of ardent spirit, are in force in the city of Boston. When the Massachusetts Society for the Suppression of Intemperance, shall gird up its loins, and gather up its strength, and, like Hercules, look around for the scene and the subject of its labors; there can no where be found a more suitable object, for the trial of its prowess, than in the seven hundred headed Hydra of the metropolis of this ancient Commonwealth. The monster can be most effectually strangled in the cradle of its infancy, the capitol of the state. The indication is too plain to be mistaken. The efforts of this respectable body, with the cooperation of other societies, and of all the lovers of peace and order through the land, can remove all legislation, on the subject of the license system, from the hands of grocers, and retailers, taverners, victuallers, importers, and distillers, and place it

with those, who will look with a single eye to the public good. When the venders of drams arise from mixing liquors, and go up to the halls of legislation, to mix the laws, their labors may be expected to result in a confusion more thoroughly confounded than before. Amendment of the laws will pave the way, and, by a reduction of popular facilities, prepare the public mind for the universal and absolute abandonment of ardent spirits. Such, and nothing less, is the avowed object of every friend of temperance, who acts upon the only safe and rational principle, the principle of unqualified abolition. There *was* another theory, the theory of moderate drinking; a theory which is almost obsolete, or sustained by interested advocates alone. The *temperate use* of ardent spirits is a palpable absurdity in terms. The woodman commences not with the topmost branches, but lays his axe at the root of the tree. The beginning, the middle, and the end are parts of an integer.—Who does not perceive, in the drunkard's death, the last act of a drama, which commenced in moderate drinking? If this be really the temple of destruction, if these are, in sober earnest, the gates of hell, and the chambers of death, perilous is the folly of that man, who enters a *little* way! What should we think of a physiologist, who had been refused permission to experiment upon our persons for the good of science, with the matter of any contagious or fatal distemper, who should qualify his request, and ask leave to inoculate us a *little*? What should we think of the sanity of that man, who ventured, for his pleasure, upon those rushing waters, which lead irresistibly to the brink of some stupendous cataract, and who resolved to glide along, within a few feet of the dizzy precipice, *and no further?* Does not the daily experience of life establish the fact, that the fatal folly of the temperate drinker is precisely the same?

It is a favorite opinion with certain individuals, that the sale of spirituous liquors should be confided to none but an *honest man! An honest man who sells drams*, placed between the antagonist muscles of his moral principle, on the one hand, and the cupidity of the tradesman, on the other, will seldom close his operations for the day, without a consciousness, that, some-

how or other, a portion of his virtue had departed from the hem of his garment. The right hand of a dram-seller is never more likely to forget its cunning, than when employed in picking the dust of self interest from the eyes of its master.

The sale of ardent spirits confided to an honest man! Not as the agent of the state, nor of any particular municipality, with a settled compensation for his labors of love, but dependent for his livelihood upon the amount of his sales; stimulated by the universal desire of getting rich as fast as possible; surrounded by rivals and competitors, at every corner; imbued with a very becoming disposition to live as peaceably as possible with all men! By what especial indication, will this honest man undertake to decide upon the *punctum instans*, the very moment, when his customer is drinking to excess? May he not already have drunken to excess elsewhere? Will this honest man be very apt to stir up the ire of his customer, his townsman, his neighbor, by any ill-timed interrogatory? Will he not wait for the best possible evidence, until the tippler has drunken out his money? When the most honest of all these honest men is ready to interpose with his veto, and arrest the career of the drunkard, the motive will be seen, in almost every instance, to be founded in a fear, that the drunkard will nullify the reputation of the shop, and not that he will nullify himself.

The sale of ardent spirits confided to an honest man! We are none of us too honest, my friends, for this perilous employment. There are stores in this city where liquors are gratuitously placed before servants, who bring thither the custom of their masters. I direct my servant to procure me certain articles from the store of Mr. A. B., but he assures me they can be had of a better quality, or at a cheaper rate, at the store of Mr. C. D. I am delighted with his zeal for my interest, and take every occasion to commend his fidelity. In the mean time, the articles are charged to me, at the grocer's own price, and my faithful domestic drinks a brimmer of brandy to my long life and continued simplicity. This practice is adopted by some of the most respectable grocers in the city. So much for the propriety of confiding the management of spirituous liquors to none

honest man. That honest men have occasionally participated in this odious employment; that respectable individuals are still engaged in the traffic, there is not the shadow of a doubt; but the basis of their respectability lies not in the fact, that they are the venders of spirituous liquors. Honest and truly conscientious men, day after day, are turning aside from their heart-sickening occupation; they are falling, one after another, into the ranks of some temperance society; and they are among the most valuable seals of its ministration. This simple and voluntary process of moral decimation, in a few years more, will leave the residue of the fraternity in no very enviable predicament. If none but men of sober lives and conversations can lawfully be licensed, and if honest men can no longer be induced to engage in a disgraceful and inhuman traffic, from what quarter shall the licentiates be drawn? Perhaps from among the renegadoes of a foreign land! The legislature of Massachusetts, in the license law of 1832, has happily anticipated and provided for this very contingency, by repealing the legislation of two hundred years, abolishing the necessity of the oath of allegiance, and placing the alien on the very same footing with the native citizen, in the genuine spirit of free trade.

Essential as it is to the dignity of a legislature to pay a respectful attention to the moral requirements of society, it is perfectly absurd to expect of any legislature a panacea, sufficient for all the physical and moral evils of intemperance. The existing license law is a disgrace to the statute book, and a scandal to the Commonwealth; but, if it were the very essence of wisdom and virtue, it would be utterly worthless, if not sustained by the public opinion. Can it be expected that the legislatures of the states, or the legislature of the Union, will pass laws for the entire abolition of ardent spirits? Such legislation is not immediately to be expected. If we wait for this, we wait as wisely as the rustic, who waited for the stream to pass by, that he might reach his land of promise, upon the farther side. The sure and sovereign remedy of total abstinence can only be applied by the universal consent of mankind. Upon

what principle can we continue to introduce these instruments of ruin among the necessaries or among the luxuries of life?

Are inebriants, natural and artificial, correctly classed among the necessaries of life? The opium and maslac of the Turk, the bangue of the Persian, the pinang or betel of the Indian, the millfoil of the Dalekarlian, and the vast variety of distilled and fermented liquors of the Christian—are these things essential to the health or happiness, to the comfort or convenience of mankind? They are defined, by medical writers, to be such things as affect the nerves in a particular and agreeable manner, and disturb the functions of the mind. There is nothing in such a definition to reconcile us to their use. The records of criminal jurisprudence, throughout the world, the grave and deliberate opinions of experienced physicians and civilians, the calendars of all prisons and penitentiaries, the results of coroners' inquests, the returns of superintendants of burials, the multiplying claims of forsaken and necessitous families, and the personal testimony of the drunkard himself furnish together a prodigious mass of irresistible evidence, that the employment of such exciting stimulants is the occasion of more than four fifths of all the crime, wretchedness, and poverty, in the community. To counterbalance this aggregate of evil, we ought not to be satisfied with the fact, and, of course, not with the assumption, that ardent spirits are a luxury; for, if they were, the indulgence in such a luxury, at the cost and charge of health, happiness, and reputation, would be altogether unjustifiable. Nothing, therefore, can justify the use of ardent spirits, which, after every variety of experiment, in various countries of the earth, and under all possible modifications of law, have never been employed without producing an amount of ill, utterly incompatible with the peace and prosperity of mankind: nothing can justify their use, but a clear conviction that they are, for some good reason, classed among the necessaries of life. And is there such a conviction upon the mind of any reasonable creature? The drunkard believes the vulture, that is feasting on his vitals, must continue to receive its accustomed nourishment. But the drunkard is no longer a reasonable creature, and experience has

demonstrated, in cases seemingly inveterate, the perfect feasibility of graduated abstinence, and ultimate abandonment. He has become a burthen to society, his continued existence is important only to himself for the ends of reformation; and, therefore, if ardent spirits were necessary for its preservation, they could not, on this account, be classed among the necessaries of life, in a community, where the continuance of that very existence is a positive evil. Are ardent spirits of any use to the rest of mankind? To the husbandman? Extensive farms are admirably conducted, at the present time, without the assistance of artificial stimuli, by the application of the natural energies of man. The healthy cultivator, in the very spirit of independence, and with a cheerful heart, plucks his bread from the harvest of his own hills and vallies, and drinks the pure and wholesome beverage of God's appointment, from the living spring. Are they necessary to the laborer, or to the mechanic, in any department whatever? Can their necessities be greater than those of the ploughman, who puts his hand to the plough, and turns not back till the day has ended? Or of the mower, who pursues his arduous employment under the influence of a scorching sun? There is a class of men, eminently subjected to peril and fatigue, whose life has been proverbially called the life of the dog; a hardy race, whose habitations are upon the stormy sea—in peace, the quiet agents of the commercial world—in war, the carriers and the keepers of their country's glory. Are ardent spirits necessary to the mariner? A very large proportion of shipwrecks has been caused by the use of ardent spirits, of which a terrible example was exhibited in the loss of the Rothsay Castle; upon which occasion, through the obstinacy of the commander, produced by intoxication, more than one hundred persons were buried in the ocean. More than five hundred vessels are now afloat, that carry no ardent spirits. Commodore Biddle states that of 1107 men, the number in the Mediterranean squadron, 819 had stopped their allowance of grog. More recently, the Secretary of the navy has stated, "that the Pacific, as well as the Mediterranean squadron, has almost entirely abandoned the use of ardent

spirits, and that the subsequent improvement of health has become a topic of remark, among the surgeons and other officers." Ardent spirits are therefore unnecessary to the mariner; and, if so, they cannot be necessary to any human being.

There are vulgar errors in the world, which have not found their way into the catalogue of the celebrated Brown. Is not the notion that ardent spirits are entitled to be classed among the luxuries of a civilized and Christian community, one of those vulgar errors? The disciples of Mahomet, the barbarous Kurd, the lawless Bedouin, the Bosniac, the Druse, the Tartar, and the Turk are forbidden the use of wine, by a law of positive and universal application. In theory, it is easy to admire this general interdict of the Arabian impostor: our practice is a very different affair. *We*, the disciples of Jesus Christ, legalize the traffic in every variety of ardent spirit, incomparably more injurious than the mere juice of the grape, which is prohibited by those, whom *we* designate as barbarians. The prohibition was not an arbitrary edict of Mahomet, but a shrewd and sensible decree. After stating several causes, assigned by various writers, as the motive of Mahomet, Boulainvilliers remarks, "it is not at all necessary to have recourse to either of these stories, for the cause of the prohibition. The false prophet knew well enough how addicted the Arabians were to these debauches, neither could he be ignorant of the terrible effects of the abuse of wine." Such, undoubtedly, was the fact. He had witnessed the brutal condition, to which man is reduced by the use of intoxicating liquor; he considered its fascinating properties; he justly appreciated the absurdity of all attempts to graduate and qualify its use, to adapt its quantity and power to the temperaments of different individuals, or of the same individuals at different times; he justly ascribed to its employment a large proportion of all degradation, poverty, crime, misery, disease, and death; and he was satisfied, that the welfare of society required its positive and universal abandonment. This incomparable magician, but sound and sagacious legislator, felt, and thought, and acted, as a good man feels, and thinks, and would act also, if he had the power, at the present day. He looked upon the full-grown

subjects of his spiritual and temporal power, when under the temptation to gratify their appetites and passions, as we look upon our children; he knew the weakness of their nature; and, being fully convinced that the good, if any, arising to mankind, from the use of inebriating liquor, was the very dust of the balance, compared with the terrible aggregate of evil it produced,—he employed his two-fold authority, as a lawgiver and a prophet, and abolished the poison, without any qualification whatever, over the surface of his wide domain, from the Atlantic to the Ganges. To his keen and penetrating insight into the character of man, it was perfectly apparent, that, for one individual, who would limit his gratification by any reasonable bound, an hundred would transcend the dictates of all discretion. It is a matter of historical record, that Mahomet, as a military chieftain, was greatly perplexed by the spirit of tumult and insubordination, introduced among the soldiery, by the use of intoxicating liquor. He is not the only military chieftain, who has suffered from such a cause. "In our little army," says a member of Congress, addressing the Secretary of the war department on the subject of temperance, "of 5642 men, there have been, it is stated, 5832 courts-martial within five years, of which five sixths are chargeable to intemperance; and also 4049 desertions, of which almost all are chargeable to intemperance. Desertion alone has cost the United States $336,616 in five years."

It is matter for grave reflection, that, in the nineteenth century, the citizens of a portion of the earth, where the Christian religion is professed, are endeavoring, not only unaided by the legislature, but in some instances in direct opposition to the spirit and effect of the law, to remove the means of drunkenness, which were abolished in the earlier part of the seventh century, among the uncultivated and barbarous disciples of the false prophet of Mecca! The Turk, the infidel, upon whom we have been taught to look with a feeling, not unmingled with horror, and whose ignorance we have despised,—it was he, who instructed the Christian, when a scourge was spreading desolation far and wide, in the mystery of inoculation. Intemperance, a

more terrible scourge, the very besom of destruction, has swept away the inhabitants of the earth like chaff. Twelve hundred years ago, the same benighted infidel indicated the only effectual corrective, in a total abolition of the poison. Can it be justifiable to retain any article among the luxuries of a Christian community, to which so many will resort for amusement, for relief from *ennui*, for solace in hours of vexation and disappointment, and finally from that fatal and ruinous relish, which so frequently terminates in the entire prostration of the highest hopes and all the happiness of man? Suppose that ardent spirits were the invention of to-day, and that we were now assembled to decide the question of their introduction into this community, among the luxuries of life: under the presumed condition of things, no one of us, upon whose suffrage the final decision would depend, could be influenced by the force of habit. Imagine, that a voice from heaven should proclaim neither more nor less than the sum total of our present knowledge of all the consequences of their employment,—that they were unnecessary,—that they produced a short-lived and unprofitable exhilaration, commonly succeeded by a proportionate depression,—that a very limited number in the community would be able to use them with moderation,—that it would be impossible to confine their use to that limited number,—that, upon a very large proportion of the family of man, their effects would be precisely those, which we are compelled to witness at the present day, excessive excitation of the nervous system; the promotion of all that is contentious in the nature of man; disease, poverty, disgrace and death, following each other in a rapid consecutive series;—should we, a Christian people, decide in favor of the introduction of ardent spirits into our community, our Christian community, and rank them among the luxuries of life? A proposition, so monstrous, would be rejected, by an indignant and unanimous acclaim. The question, now before the world, is not a question of prevention but of remedy. We ask not, if, for the first time, you will put on these fetters of shame; but, if, by the collection of all your mental and moral energies, you will strive to break them asunder. They are

indeed the very bonds of iniquity, presenting, together with the present and prospective evils of slavery, the most important item of deduction from the sum total of our national happiness. Truly may we say to the inhabitants of the most favored nation of the earth, in the language of the apostle to Agrippa, that we heartily wish they were "not only almost but altogether such as we are, *saving these bonds.*" If, for the reasons we have stated, ardent spirits cannot be classed among the necessaries, nor among the luxuries of a Christian community, it is our imperative and solemn duty, in view of all temporal and eternal obligation, to man and to God, to drive them altogether from the land. There is no other method within the compass of human ingenuity, by which we may effectually dry up the sources of these mighty waters of strife. Tea, that universal beverage, was not so precious in the estimation of our fathers or of our mothers, in those memorable days, which were said to have tried men's souls, that they could not resign it cheerfully in the cause of liberty. Shall we refuse to resign a poisonous and brutalizing drink, to avoid the evils of slavery, and death, which comes at last, to finish a career of sin, and sorrow, and disease, and poverty, and shame? If there be a cause on earth, in which we have a right to expect universal co-operation, it is the cause of temperance. Where is the man, who can withhold his sympathy? There lives not a human being, though a spot of sunshine may rest upon his own roof tree, who can look around upon the group of his collateral relations and connexions, and honestly aver, that there is not a drunkard among them.

The drunkard, the *voluntarius dæmon*, as he is styled by Sir Edward Coke, is the same voluntary madman that he was in the days of that eminent civilian. He may be found, at present, as of old, the same self-degraded being, of every age, and in every rank and station of life. Those silver hairs, which, to a respect for the character, so frequently add an affectionate reverence for the person of a good old man, are too often brought to the grave with less of sorrow than of shame on the drunkard's brow, adding tenfold to the world's reproach and

the wearer's infamy. The accomplished gentleman, the man of letters, of taste, of fashion, staggering under the influence of the more costly stimulus, his "old particular," or "Joly's brand," reeling homeward from his Bacchanalian revel, stumbles over the bloated carcass of the common drunkard, who lies upon the foot-path, before the door of that amiable citizen, the vender of drams; having contrived to be as happy as his more courtly neighbor, at a cheaper rate, upon New England rum. The beardless candidate for bachelor's degree, rushing forth from his riotous debauch, is arrested in his progress to the billiard-room or other scenes of dissipation, and, in despite of his classical improvisations in Greek and Latin, consigned for reformation to the watch-house. The wretched and ragged vagabond, who, in the phraseology, emblazoned on the sign board of Hogarth's gin-shop, may be "*drunk for a penny, and dead drunk for sixpence;*" who is sober only to steal, and steals only to be drunk; who has yielded his last farthing to that honest Christian, the dram-seller, and is now turned out of the work-shop of destruction, to slumber in the gutter;—when rebuked for his abominable life, may make his selection and justify his practice, by the example of the lawyer, the physician, the very judge upon the bench, or the public officer, who has dined out, in the way of his duty, and is drunk *ex officio*. The public functionary, conscious of his own obliquities, passes his co-ordinate, the more vulgar drunkard, with a nod of recognition, and a feeling of sympathy. The man of business, who has not yet acquired the habit of restoring his drooping faculties at eleven, and whose ideas are not in a state of confusion before two, may frequently be seen, when the hours of occupation are past, bearing, in his bewildered eye, and unsteady step, and that expression of defiance, which seems to anticipate contempt, his post meridian testimony in favor of the potency of alcohol. The father, under the influence of the drunkard's draught, staggers in the presence of his child; the mother catches the contagion from the husband; and the example of both parents becomes, at last, irresistible before their children. These are the simple realities of life. Disgusting as they are, they are the lighter

touches of a picture, whose shadows are dark and deep. The fairest issues of intemperance are loss of reputation, loss of property, loss of friends, disease, misery, insanity, suicide, the halter of the executioner, and the knife of the anatomist. It might not be unprofitable to descend from generals to particulars, and to contemplate the effects of intemperance, in all the diversified exemplifications of the drunkard's career. The reports, and especially the very valuable reports of the American Temperance Societies, are the grand repositories of these pictures of infamy and crime. We have not the heart to present them before this assembly. The very catalogue, and that alone we have ventured to exhibit, may teach us to exclaim, in the tone of deep humiliation, What is man! In these galleries of horror, we have innumerable examples of miserable beings in the dungeon or the mad-house, under the influence of *mania a potu*, that species of insanity peculiar to the drunkard. Here the helpless infant is represented as perishing by the father's or the mother's hand; there the husband is the destroyer of the wife by poison or the dagger; on one side, you may behold the wife, alone, or, aided by her paramour, plunging the poniard, to the hilt in the bosom of her sleeping husband, and, on the other, the son or the daughter giving us the reality of that very crime, which never entered into the conception of the Athenians, the hand of the child stained with the blood of a father or a mother. There is not an example, supposed in this revolting catalogue, which has not been presented before the courts of our common country, the criminal having been stimulated by ardent spirits for the perpetration of the crime. Turn not away, my friends, from these frightful exhibitions. They are indeed realities, which beggar the wildest efforts of imagination; they are among the most disgusting pictures of physical and moral ruin; but they are pictures of real life. Engrave them upon the tablet of your memories; repeat them to your children, as soon as they are able to discriminate between that which is fair, and that which is loathsome; bear them about for amulets and charms, against the first insidious approaches of that Leviathan of human diseases, which enters the heart, and "taketh its pastime

therein ;" a distemper, which corrupts the body, and, like a creeping and corroding cancer, fastens its fangs upon the very soul of man.

Imagine not, that the actors in these tragedies of death and destruction are always to be found among the vilest of mankind. Talent and learning, rank and fashion, beardless youth and hoary age, the obligations of official station, and the solemn professions of Christianity have been found to afford no infallible protection against those allurements, which promise an easy gratification of this unnatural appetite ; a promise, not likely to be fulfilled to the miserable victim, reduced from affluence to penury, from respectability to contempt, from health to sickness, from freedom to imprisonment—a promise not likely to be fulfilled to the houseless outcast, spurned, for his incorrigible vice, from a father's door; doomed to encounter a brother's frown, a sister's anguish, the averted eye of an early associate! His children fly from his approach, and bring tidings to the wretched mother, that the monster comes! He comes!—the once honored father—the kind and tender husband—the worthy citizen—the faithful friend—the professing Christian!—Alas! how changed! The wife, imbued, perhaps, by the precept and example of a pious mother, with the principles of a living and a lasting faith, has escaped the contagious example of her worthless husband: she has buried her sorrows in the bosom of her God. The holy volume lies open upon the table. In that volume, at that very table, a twelvemonth has scarcely passed away, since he delighted, in the circle of his little family, to read of the promises of God! He staggers to the spot, and, sustaining his tottering form upon the holy book, his first ejaculation is an oath! How powerful, how rapid has been the operation of rum's tremendous alchymy! All personal regard, all form of comeliness are gone! The decrepid and broken old man, at thirty-five! The bloated cheek—the filthy beard—the dropping chin—the swollen tongue—the blood-shot eye—the matted hair—the crownless hat—the worn-out shoe—the ragged coat! His first act is a deed of violence: he seizes the pittance, the hard earnings of the worse than widowed mother, destined to purchase bread for his starving children! He bears it in triumph

to that *honest man*, who first initiated him in the mystery of drunkenness, who was the prime minister of misery, who well knew the effects of the poison he administered, who observed, from day to day, the rapid process of destruction, the unsteady step, the trembling hand, the thickening speech, the faltering tongue; who noted the first tokens of approaching ruin, the forsaken shop, the fallen fence, the neglected farm, the abandoned wife, the sabbath-breaking child, the importunate creditor, the sheriff, and the jail. But these accumulating ills are of no importance to the dram-seller. In the popular phraseology of the day, they are *none of his business*. Careful man! He knows the character of his customer, and he deals for cash only! Follow the drunkard a little farther. He has poured the last deluge on his soul. He has expended the last farthing in rum. That universal philanthropist, the dram-seller, enables him to find the way with the bottle to his pocket, and supports him to the door—it closes behind him for the last time—the beams of the morning sun discover the victim of intemperance, lying as he fell, his limbs stiff in death, and half concealed by the drifted snow. Here is no poetry, no fiction of the brain. Some similar example, of a milder or more aggravated type, is of continual occurrence, in almost every considerable village of the commonwealth. The miserable martyr may be spared the ignominy of dying on a heath; but his is the drunkard's death, whether upon a bed or a scaffold.

And what is the drunkard's death? Is it a natural or an accidental death? It is obviously not a natural death. Is it an accidental death? The drunkard dies, and, upon a careful examination after death, the skilful physician, the highest authority on such a point, in a court of law, declares, without hesitation, that his death was caused by spirituous liquor. Can such a death be denominated accidental? The acts of the dram-seller, who sells, and of the drunkard, who drinks the alcohol, are voluntary acts; and the proofs, clear and incontestible, that life is shortened, and death produced by the use of it, are as universally known and appreciated, as that death is produced by arsenic. Here then are the will and the knowledge; the

will to do the act, with a full knowledge of its probable effects. Such can neither be an accidental nor a natural death. Can it be possible, that when a drunkard dies of hard drinking, somebody is guilty of murder? Nobody has ever been executed or even indicted for such a murder. The law deals in distinctions, but it is not easy to discover a sensible ground of distinction, between the criminal intention of two individuals, one of whom poisons with arsenic, and the other with alcohol. Both are poisons. Dr. Carter calls alcohol a *poison.* Dr. Harty, of Dublin, earnestly recommends the entire disuse of such *poison.* Dr. Hitchcock, in his address, calls it a *poison.* Dr. Drake, of Ohio, denominates alcohol a *deadly poison.* Dr. Kirk, of Scotland, observes, "ardent spirit contains a narcotic stimulant, possessing similar properties with opium, which you all know to be a poison." The celebrated Sir Astley Cooper states, that spirituous liquors and *poisons* are synonymous terms. The means, the instrument of death, are therefore the same. The distinction lies not in this. But the law requires, that the death should occur within the year; yet, as the drunkard frequently dies within a much shorter period from his first irregularity, we are still unable to lay our hand upon the distinction. Perhaps we are mistaken in our ideas of murder. What is murder? It is felonious homicide, which, in the words of Hale, is "the killing of a human creature, without justification or excuse: this may be done either by killing one's self or another person." Such is the legal definition, and surely it comprehends the case of the drunkard and the dram-seller. But you will very naturally say, the dram-seller went not after the drunkard; he rushed upon his own destruction; the folly and its consequences are his own. The law will not justify you in any such opinion. "He, who kills another upon his desire or command," says Hawkins, in his pleas of the crown, "is, in the judgment of the law, as much a murderer, as if he had done it of his own head." The distinction lies not in this. But you all know, that there can be no murder, in the eye of the law, without deliberate malice, and you ask, where is the malice prepense? A striking disregard

of human life is presumed, in certain cases, to constitute that malice. If one man advise another to poison himself, and he poison himself the rather in consequence of such advice, this is murder in both. Or, if a person throw logs over a fence, near a public highway, to save himself trouble, and a passenger is killed thereby, this is murder in the offender. Or, if a man let loose a beast, wont to do mischief, and it kills a human creature, this is murder in that man, though he let the beast loose only for sport. Now, it is absolutely impossible to discover less of that recklessness of consequences, that constructive malice, in the conduct of the dram-seller, than in either of the cases we have cited from the reports. We know not where to look for the distinction. "If a man," says the great and learned lawyer, whom we last quoted, "if a man does such an act, of which the probable consequence may be, and eventually is, death, such killing may be murder, though no murder be primarily intended." And when the dram-seller does such an act, of which the probable consequence may be, and eventually is, death, such killing may be murder, though no murder be primarily intended. The force of habit may blunt our perceptions of identity, where no rational distinction can be shown to exist. Rum-shops and ruin, dram-sellers and drunkards are so exceedingly common; we have become so perfectly familiarized to the consequences of their existence, in the forms of pauperism and crime, disease and death, that we are scarcely prepared to think and speak as freely and as forcibly as it deserves, of an occupation, which is often conducted in so very genteel a manner, and which is suffered under the sanction of positive law. But it is my duty, in this place, and upon the present occasion, to deliver my opinions, in the fear of God, and in the confidence of truth; and not to suppress a jot or a tittle of their force, lest they may ruffle the equanimity of one man, or cross the prepossessions of another. Let me say then, with a solemnity becoming the occasion, that I can perceive no difference between a murder of a fellow-creature upon a heath, by a highway robber, and the murder of a human being by a dram-seller, who knows the character of the poison he administers, and its

probable effects, and who witnesses the increasing activity and virulence of the poison, from day to day, until he learns at last, that his miserable victim is no more. The rationality of such an opinion is further sustained by the reflection, that the tippler is commonly the weaker party; that he is detained within the influence of the destroyer, by a species of infatuation; while the dram-seller, as conscious of his power, as the serpent or the basilisk, is actuated by a mean and a mercenary motive, which should never be permitted to prevail against the tremendous aggregate of human wretchedness, resulting from a traffic, as inhuman as the traffic in human flesh; a barbarous occupation, where the dram-sellers are cold and calculating drivers, and the drunkards are voluntary slaves.

The ancient inhabitants of Egypt bore the infirmities of their kings with consummate patience, while they lived, but, upon their demise, proceeded to a formal trial of their characters and actions; and the prospective dread of a verdict of condemnation, to be handed down to future ages, exerted a profitable influence over the conduct of the living monarch. If we were here assembled to sit in judgment upon the departed, not of the lower order of drunkards, but of those who have filled official stations, in a single county in the commonwealth, what an extraordinary assemblage should we be obliged to summon from the drunkard's grave! There is a classical maxim, which teaches us to speak no evil of the dead, and no maxim is more susceptible of a false interpretation. It is pertinent, in every case, in which the dead, if alive, could defend his character and conduct from unmerited reproach. Such, assuredly, can never be the condition of the drunkard. No mortal evil, which may befal us in the checkered paths of our earthly pilgrimage, can afford a sufficient apology for seeking consolation from the bottle, when, by the blessing of God upon human effort, the Bible is at hand, in every section of our country, from the mouth of the Oregon to the outlets of the Kennebec; in the rich man's palace of the East, with its gorgeous binding and its clasp of gold; and, perhaps as diligently read, though in an humbler form, in the log hut of some lonely tenant of the western wilderness. The

drunkard who lives a diseased and degraded life, and dies a death of poverty and shame, when his last dram finishes the work, when the corrupted mass of tenantless clay is about to be laid in the tomb, by the side of those receptacles of death, which hold all that remains of a father, whose precept and example were vain; of a mother, whose gray hairs were brought in sorrow to the grave; of a wife, whom he promised to love and to cherish, but whom he neglected and abused, till, day after day, misery gathering upon misery, quenched the gay light of her eye, gave to her cheek the lily for the rose, and changed her heyday hopes of happiness on earth, for a broken spirit and a broken heart; shall he, who, for the gratification of his unnatural appetite, made light of the happiness of others, shall he lay claim to exemption from posthumous reproach? The criminal, who suffers on the gallows, is delivered to the anatomist; and the benefit, arising from the dissection of his body, is a trifling offset against the evil he has rendered to his fellow-man. The memory of an unprofitable drunkard, who has cumbered the earth, should never be suffered to fade away from our recollection. We should exhibit it, in all its disgusting horrors to our children, as the Lacedæmonians exhibited their inebriated slaves. As the felon is taught to expect the consummation we have named, as the end of all his crimes; so the drunkard should be instructed, by the common practice of mankind, to anticipate, that his memory will be covered with perpetual disgrace.

The success, which has hitherto attended the efforts of the friends of temperance is perfectly amazing. A moment's reflection, upon their feeble and inauspicious beginnings, may teach us not to despise the days of small things. There was a time, when the dram-drinker drank his raw rum to the long life of the cold water man, and when the dram-seller chuckled over their seemingly impotent exertions, as he put the wages of iniquity into his till. These indications of complacency, on the part of the friends of intemperance, are less frequently exhibited. But a cursory survey of the present condition of society, will satisfy the friends of the temperance reform, that their labors

have barely begun. A few months only have passed, since we were notified, through the public journals, that a "large and respectable" number of the grocers of the city of Boston, at an organized meeting, unanimously resolved, that they viewed, with deep regret, the proceedings of the "self-styled friends of temperance." They, the venders of ardent spirits, viewed with deep regret the proceedings of the self-styled friends of temperance! Undoubtedly they did. How completely blinded by self-interest must that man have become, who ventures to proclaim, in a society of individuals, professing to be Christians, that he views, with deep regret, the proceedings of a party, on whose benevolent exertions the God of justice and of mercy vouchsafes a smile of approbation! The self-styled friends of temperance! This epithet of reproach may lawfully excite a smile, coming as it does from a class of men, who are more intent upon selling drams than mending morals. But which of these two fraternities has the greater right and the weightier reason, for deep and lasting regret, while it contemplates the proceedings of the other?—the friends of temperance, or the venders of drams?—the very ministers of destruction, who feed the fires of physical and moral desolation; or they, who in the genuine spirit of Christian philanthropy come down to the rescue, and snatch the brand from the burning? Let me appeal to the fond father, who has watched the progress of intemperance, in a much-loved and amiable child, from the first moment of aberration, until that hour—an age of agony—when the terrible conviction sunk and settled in a father's heart, that his child was lost! Let me appeal to the brother, who is doomed to call him brother, who is called a drunkard by the world! To the sister, who is constrained to shun, in the bloated and ungovernable monster in her path, the brother of her childhood, the companion, the playmate of her days of infancy! To the worse than widowed wife! To the still more miserable husband! Let us pass on. But there is another, the widowed mother of an only son; and I appeal to her. He was her stay and her staff, the support of her declining years. The ruddy glow of health has given place to the

feverish flush; that brow, until of late so calm and untroubled, is checkered by the finger of anxiety; the latch is lifted at a later hour, and more stealthily from night to night; a mother's anxious inquiries are evaded; the kind good-night of a dutiful child is exchanged for that bearing of shame and defiance, which seems to anticipate a parent's frown. He ascends to his apartment—her suspicious are awakened. But can it be thus! Can the precept, the admonition of years have been thrown so utterly away. She creeps softly and silently to the bedside of her sleeping boy. There he lies—but the parched lip, and the hectic fire upon his altered countenance; the laboring breath and the heaving chest, and those eyelids half open, and that starting limb! Can exhausted nature be repaired by such unprofitable slumbers? The mother gazes with the tenderest anxiety upon the object before her; but another image is presented upon the tablet of her memory, sadly contrasted with the reality in view. How often, has she approached that same bed, and knelt by its side, in silent prayer for the preservation of her child! How often, as she rose, has she taken her last look, for the night, of the pride of her heart, the image of one who was no more! Then his slumbers, calm and unruffled, were the sleep of peace, and happiness, and health; but now they are the workings of a troubled spirit. Yet a mother can love on, and hope on, when the world is ready to despair—she bends in anguish over the form of her unhappy child—she is yet unwilling to believe the worst—she moistens his cheek with her tears—and, as she advances her lips to his, the pestilential vapor, the tainted breath reveals the miserable truth—she suddenly recoils—even a mother recoils, when she realizes, in this, the destruction of her hopes on earth, and the ruin of her only child. In such a cause as ours, we invoke the influence of this unhappy, forsaken being. Her voice may be of no avail, but there is an imperative argument in her tears of misery, which is recorded in heaven, and is entitled to be respected on earth.

Let us separate, my friends, not with a vague and indefinite sentiment of superficial philanthropy; not with a bald and un-

profitable conviction, that it is very wrong to be very drunk, and that it is quite improper to sell ardent spirits to any individual, who is a notorious and troublesome drunkard. Let us hold the opinion rather, that the sale of ardent spirits, in any form, and in any quantity, is a great moral nuisance, injurious to man, and offensive to God—and that, while the sale of it continues, so far from not selling it to drunkards, it should be sold to drunkards alone, who will speedily pass away, and leave a wholesome and temperate generation behind. Let us therefore resolve, before our present feelings and impressions shall mingle with the materials of our dreams, or be lost in other considerations and cares, to lend our influence, our precept, our example, our personal exertions to that excellent association of the wise and good, who, without any distinction of party, or sect, or profession, or age, or condition, are rapidly combining into one great national phalanx, for the extermination of intemperance from the land of our nativity.

APPENDIX.

The Massachusetts Society for the Suppression of Intemperance held a meeting on the 31st day of May, (Dr. J. C. Warren presiding) for the purpose of considering the state of the Society, its past and present relations to the temperance reformation, and the means by which its activity may be rendered to the utmost available for the purpose of its institution.

The meeting, which was continued by adjournment through eight evenings, was held in the Supreme Judicial Court Room, and was attended by a large concourse of gentlemen interested in the temperance reformation, in addition to an unusually large number of members of the Society.

A new Constitution was reported to the Society, and on an amendment to the first article, which contained a *pledge* of abstinence from distilled spirits, the interesting discussion arose which occupied a large audience to a late hour for seven evenings.

The discussion which was in order confined to the question of the expediency of introducing a Pledge into the Constitution, the duty of total abstinence from the use of ardent spirits as a drink being acknowledged on all hands, was terminated on the evening of June 27, by a vote of 18 in the affirmative and 9 in the negative.

Monday, July 1st, 1833.—The Society met according to adjournment, Dr. Warren presiding, to consider the remaining articles of the Constitution reported by the committee on the 20th of June. After some discussion and amending, the Constitution was adopted. [It is attached to this copy or record of the meeting of the Society.]

The Society then proceeded to the choice of officers, it having been decided that the present members of the Society would

not be required to sign the Pledge introduced into the new Constitution. The following gentlemen were unanimously chosen:

President,

J. C. WARREN, M. D.

Vice-President,

Hon. W. SULLIVAN.

Corresponding Secretary,

Rev. HOSEA HILDRETH.

Recording Secretary,

J. G. STEVENSON, M. D.

Treasurer,

LEVI BARTLETT, Esq.

Counsellors,

MOSES GRANT, Esq.
WALTER CHANNING, M. D.
JOSHUA B. FLINT, M. D.
Rev. GEORGE RIPLEY.

On motion of Mr. Grant, it was

Voted, That in the opinion of the Society it is expedient that a State Convention of the Friends of Temperance should be held in the town of Worcester, on September next.

Voted, That the friends of Temperance in each town in the Commonwealth, and the Temperance Societies throughout the State, be requested to send two or more Delegates to the Convention.

On motion of Mr. C. Brown, it was,

Voted, That the Committee of Finance, to be appointed under the new Constitution, be requested to procure subscribers to this Constitution, and also to obtain donations in money; and that the names of donors be recorded in the book which contains the list of members.

Voted, That not less than four thousand copies, of the annual Address delivered before the Society, by L. M. Sargent, Esq. in May last, be printed for the Society.

The following Resolutions were unanimously adopted:

Whereas, the cause of temperance can be promoted in no way more effectually than by a diffusion of all useful knowledge connected with the subject: and whereas the Temperance Journal, a paper printed in this city, and devoted entirely to the cause of temperance, and conducted hitherto with discretion and ability, is entitled to the support of the friends of temperance,

Resolved, That the Massachusetts Society for the Suppression of Intemperance recommend this journal to the public, as entitled to their patronage.

Resolved, That this Society agree to subscribe for one thousand copies of said Journal for gratuitous distribution, in such manner as the Government of the Society think most useful.

After the transaction of some other business, the meeting of the Society was dissolved.

J. C. WARREN, *President.*

J. G. STEVENSON, *Sec'y pro tempore.*

CONSTITUTION

Of the Massachusetts Society for the Suppression of Intemperance.

PREAMBLE.

WHEREAS, the Massachusetts Society for the Suppression of Intemperance was instituted twenty years ago, (May, 1813) at which time the precise duties of the promoters of Temperance could not be defined by any experience; and it being now known that a great change has been wrought in public opinion as to the using of ardent spirits; and as this change must be attributed to the influence of Temperance Societies, applied through the press, through precept and example; the members of this Society are encouraged to persevere in their efforts to promote Temperance. To this end, and aided by the light of experience, the Society deem it expedient to revise and amend their Constitution. Wherefore, the present members, with grateful respect to the benevolent founders of this Institution for their humane and christian efforts to promote the welfare of their fellow-men, and hereby intending, (so far as they may be enabled to do so,) to follow their worthy example,—do now adopt the following, as

The amended Constitution of the Massachusetts Society for the Suppression of Intemperance.

Art. 1. The members of this Society pledge themselves that they will not use any distilled spirits as a drink, nor provide them as an article of refreshment for their friends, nor for persons in their employment; and that they will, in all suitable ways, discountenance their use in this community.

Art. 2. The officers of the Society shall be a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, and four Counsellors—who shall be elected at the annual meetings—and together constitute a Board of Council for managing its concerns. Three of the above officers, one being the President or Vice President, shall be authorized to act at any meeting regularly called.

Art. 3. The officers of the Society shall have power to fill vacancies which may occur during the year for which they shall be elected; to cause to be printed and distributed any tracts or essays; to correspond with Temperance Societies; to employ agents; and to take all other measures which they may think expedient to suppress Intemperance.

Art. 4. The annual meeting of this Society shall be held in the month of May, and other meetings of the Society may be held when and where the Board of officers may direct; and whenever nine members of the Society shall, by written application addressed to the President, request of him to call a meeting, he shall on such request, call a meeting, as soon thereafter as conveniently may be.

Art. 5. The Board of officers shall appoint a committee of five members, who shall devise ways and means for collecting money by subscription, donation, or otherwise, for the use of the society; and who shall pay to the Treasurer of the Society all money by them so collected; and who shall examine the Treasurer's accounts, at some convenient time before the annual meeting, and certify the state thereof to the Officers of the Society, that the same may be reported to the members, at their annual meeting. The said committee shall be called the Committee of Finance.

Art. 6. It shall be the duty of the Treasurer to pay all demands against the Society, which the Board of officers shall order to be paid; and such order shall be a sufficient voucher for making such payment.

Art. 7. Every person who shall hereafter join this Society, shall subscribe this constitution in a book kept for signatures by the Secretary, and shall be deemed to have assented to this Constitution, and shall be considered a member of the Society, and qualified to attend its meetings, and to vote on all matters to be determined therein.

Art. 8. An annual payment of two dollars shall be required of each member of the Society.

Art. 9. This Constitution may be amended at any meeting of the Society, provided that notice be given, in three or more newspapers printed in Boston, ten days before the meeting at which any proposed alteration shall be considered, that it is then intended to consider the expediency of altering the Constitution; and at such meeting, or any adjournment thereof, the majority of members present shall have power, by their duly ascertained vote, to alter and amend this Constitution, as they may think expedient.

A true copy.

Attest, J. G. STEVENSON, *Rec. Sec'y.*

To the Friends of Temperance.

THE TEMPERANCE JOURNAL is devoted solely to the promotion of temperance, with an especial care to the exclusion of party or sectarian matter. It has a rapidly increasing subscription list, and at present supplies, in New England, the place heretofore filled by a publication of the New York State Temperance Society.

It will be the aim of the Publishers to render their paper worthy the cause it advocates; and nothing, they believe, but the active co-operation of their friends is wanting to insure its usefulness and success. The friends of temperance, who have at all considered the subject, are aware that nothing but the diffusion of information is needed to add vast numbers to the reform which already embraces one million and a half of the population of this country. The New York Society already circulates one hundred thousand copies monthly.

To encourage Temperance Societies and individuals to give our paper an extensive distribution among the poor and *needy* of our land, the Publishers will put them at 25 cts. yearly, when 40 or more copies are taken.

We refer to the annexed recommendation :—

"The undersigned are of opinion that the cause of discontinuing the use of ardent spirit, is the better information which has lately been spread in this country and elsewhere. It is now well known as unnecessary, and injurious to health, among all persons who have considered the subject, to use spirits of any kind. The like change for the better can be made among other classes of persons, if the like information could be communicated to them. The only thing necessary, it is believed, is to state the truth of the case. One of the cheapest and easiest modes of doing this, is through periodical papers, to be had at a small cost. The paper called the TEMPERANCE JOURNAL, published by FORD & DAMRELL, of Boston, appears to be a very useful means of communicating this information where it is most needed. We, knowing the support promised to this paper, and approving of the numbers heretofore published, respectfully recommend it to the patronage of all persons and Temperance Societies, who desire to see the principal cause of public wrongs and domestic miseries removed and extirpated.

WILLIAM SULLIVAN,
JOHN TAPPAN,
JOHN C. WARREN,
JOSHUA B. FLINT,
AMOS LAWRENCE,
STEPHEN FAIRBANKS,
RICHARD FLETCHER,
LUCIUS M. SARGENT,
MOSES GRANT,
ENOCH HALE, JUN.,
WILLIAM W. STONE,
AMASA WALKER,
BENJAMIN SEAVER,
ELISHA TOWER.

BOSTON, MAY, 1833.